

OKYEAME

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Accra



KWANZAA

Kwanzaa is a non-religious African American holiday which celebrates family, community, and culture. It is celebrated for seven days: December 26 - January 1. The name Kwanzaa is derived from the phrase "matunda ya kwanza" which means

"first fruits" in Swahili. The kinara is the center of the Kwanzaa setting and represents the original stalk from which we came: our ancestry.

History of Kwanzaa: Kwanzaa is a non-religious African American holiday which celebrates family, community, and culture. It is celebrated for seven days: December 26 - January 1. Dr. Maulana Karenga, professor and chairman of Black Studies at California State University, Long Beach, created Kwanzaa in 1966. After the Watts riots in Los Angeles, Dr. Karenga searched for ways to bring African-Americans together as a community. He founded US, a cultural organization, and started to research African "first fruit" (harvest) celebrations. Karenga combined aspects of several different harvest celebrations, such as those of the Ashanti and those of the Zulu, to form the basis of Kwanzaa. The name Kwanzaa is derived from the phrase "matunda ya kwanza" which means "first fruits" in Swahili. Each family celebrates Kwanzaa in its own way, but celebrations often include songs and dances, African drums, storytelling, poetry reading, and a large traditional meal. On each of the seven nights, the family gathers and a child lights one of the candles on the Kinara (candleholder), then one of the seven principles is discussed. The principles, called the Nguzo Saba (seven principles in Swahili) are values of African culture which contribute to building and reinforcing community among African-Americans. Click here for the principles. Kwanzaa also has seven basic symbols which represent values and concepts reflective of African culture. Click here for the symbols. An African feast, called a Karamu, is held on December 31. The candle-lighting ceremony each evening provides the opportunity to gather and discuss the meaning of Kwanzaa. The first night, the black candle in the center is lit (and the principle of umoja/unity is discussed). One candle is lit each evening and the appropriate principle is discussed.

- The Seven Principles: The seven principles, or Nguzo Saba are a set of ideals created by Dr. Maulana Karenga. Each day of Kwanzaa emphasizes a different principle.
- Unity (Umoja) - (oo-MO-jah) To strive for and maintain unity in the family, community, nation, and race.
- Self-determination (Kujichagulia) - (koo-gee-cha-goo-LEE-yah) To define ourselves, name ourselves, create for ourselves, and speak for ourselves.
- Collective Work and Responsibility (Ujima) - (oo-GEE-mah) To build and maintain our community together and make our brother's and sister's problems our problems and to solve them together. ...continues on page 3.

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Mon~Thurs
8am-4pm
Fri

8:00 am~12:00pm

If you have news, classified, suggestions, letters, restaurant reviews etc. for the Okyeame, please write to the Editor, Mikelle Antoine at:

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Deadline Monday 5pm*

Please let us know what you would like to see in the Okyeame. Your suggestions, criticism and story ideas are most welcome!

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**FILMING THE FOREIGNERS** ...cont on p.5.

By Wendy Jones Nakanishi

"Are you busy these days?" The question is phrased in the politest, most tentative Japanese, but I feel shocked. Startled into candor, I demand, "Why are you asking?" The official-sounding voice retreats in some confusion. "What I mean is ... that is ... if you were contacted by a television company interested in filming the life of a foreigner in Japan, would you be interested in being considered? That is, it would be a family program: you, your husband, your children ..." I'm dumbfounded by the sudden inquiry, by the unexpected offer. Flustered, I wax effusive and insincere: "Oh, yes, sounds great!" A flurry of phone calls ensues, most originating from the offices of TV Tokyo. Are we sure we want to appear on national TV? Can we bear the intrusiveness of being filmed? Do we realize that we will need to be accessible to the camera crew for at least five days to complete a 20-minute televised sequence about our lives? We wonder what we are getting into, but decide to take a chance, reasoning that it will be "interesting," that it will be an "experience," that the finished product might be an invaluable memory in years to come, both for my husband and me as well as for our three sons. Admittedly, too, I am lured by the Warholian notion of the celebrity conferred by appearing on the ubiquitous silver screen. It's the perennial debate, the contemporary rephrasing of the Berkeleyan philosophic query of whether a tree falling in a forest uninhabited by man makes a noise as it hits the earth. Do we truly exist before we have been captured for posterity-and public consumption-on the medium of film? Is anonymity a form of non-being in our media-obsessed age?

We treat the children to an unusual luxury, a meal at a restaurant, intending to broach the matter with them while we eat. Over the courtesy drinks and salads accompanying the set menus we have ordered, we find that the reactions are mixed. Initially dismayed, the two elder boys are quickly won around to the view that our request for their participation can be seen in the light of a favor they are granting us; a favor that will require later compensation in the form of a new video game for them. Our youngest boy simply keeps repeating, like a magic mantra, "camera, camera." The advance guard arrives a few days later, a bespectacled, baseball-capped head peering at our home from the interior of a black sedan cab idling outside our carport. But as we are staring back, peeping between the blinds in the front room, the cab whirls briskly away, leaving us to wonder whether, in our tense expectancy, we have simply dreamt up an apparition. Minutes later, Y-san turns up at the front door, having jumped from his taxi further down the road, to scout out our neighborhood before condescending to grace us with his presence at our house. He exudes a faint, sour odor as he sits in our kitchen, reminding me of the smell of my babies after their nightly feedings. He sets up a camera and positions my husband and me before it, and we automatically adopt the relationship we will maintain throughout the filming-malleable, docile students obediently following our teacher's instructions. The blank eye of the camera hypnotizes and attracts, prompting an uncustomary disclosure of intimacies from my normally reticent husband and myself. I tell it, and Y-san, my worries about my children and my marriage and my work. I blush in retrospect at my indiscretion, flooded with relief and a sense of release when I see the taillights of the cab, which whirls him back to the train station. "Have we made a terrible mistake?" My husband hugs me, unexpectedly affectionate. "It'll be fine." It has been arranged that the television crew will meet me at the university where I work. They want to film me in all aspects of my life: at my job, in my home, in my community. I am expecting their arrival but it is disconcerting, nevertheless, when the familiar security of my office with its book-lined peace is disturbed by the appearance of the five-man crew. Or, to be more precise, by four men toting cameras and lights and sound equipment and one diminutive, self-effacing woman who predictably acts as the "gopher," fetching drinks, moving furniture, and, when the "action" moves to our house, entertaining the children when ordered.

It is odd suddenly to find myself the object of such intense scrutiny. A plump young man wearing horn-rimmed glasses aims a spotlight in my direction, a muscular-looking individual points a heavy-looking cam-

- Purpose (Nia) - (nee-YAH) To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
- Creativity (Kuumba)- (koo-OOM-bah) To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.
- Faith (Imani) - (ee-MAH-nee) To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

The Seven Symbols

Mazao: Fruits, Nuts, and Vegetables

Mazao, the crops (fruits, nuts, and vegetables), symbolizes work and the basis of the holiday. It represents the historical foundation for Kwanzaa, the gathering of the people that is patterned after African harvest festivals in which joy, sharing, unity, and thanksgiving are the fruits of collective planning and work. Since the family is the basic social and economic center of every civilization, the celebration bonded family members, reaffirming their commitment and responsibility to each other. In Africa the family may have included several generations of two or more nuclear families, as well as distant relatives. Ancient Africans didn't care how large the family was, but there was only one leader - the oldest male of the strongest group. For this reason, an entire village may have been composed of one family. The family was a limb of a tribe that shared common customs, cultural traditions, and political unity and were supposedly descended from common ancestors. The tribe lived by traditions that provided continuity and identity. Tribal laws often determined the value system, laws, and customs encompassing birth, adolescence, marriage, parenthood, maturity, and death. Through personal sacrifice and hard work, the farmers sowed seeds that brought forth new plant life to feed the people and other animals of the earth. To demonstrate their mazao, celebrants of Kwanzaa place nuts, fruit, and vegetables, representing work, on the mkeka.

Mkeka: Place Mat

The mkeka, made from straw or cloth, comes directly from Africa and expresses history, culture, and tradition. It symbolizes the historical and traditional foundation for us to stand on and build our lives because today stands on our yesterdays, just as the other symbols stand on the mkeka. In 1965, James Baldwin wrote: "For history is not merely something to be read. And it does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the facts that we carry it within us, are consciously controlled by it in many ways, and history is literally present in all that we do. It could scarcely be otherwise, since it is to history that we owe our frames of reference, our identities, and our aspirations." During Kwanzaa, we study, recall, and reflect on our history and the role we are to play as a legacy to the future. Ancient societies made mats from straw, the dried seams of grains, sowed and reaped collectively. The weavers took the stalks and created household baskets and mats. Today, we buy mkeka that are made from Kente cloth, African mud cloth, and other textiles from various areas of the African continent. The mishumaa saba, the vibunzi, the mazao, the zawadi, the kikombe cha umoja, and the kinara are placed directly on the mkeka.

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Vibunzi: Ear of Corn: The stalk of corn represents fertility and symbolizes that through the reproduction of children, the future hopes of the family are brought to life. One ear is called vibunzi, and two or more ears are called mihindi. Each ear symbolizes a child in the family, and thus one ear is placed on the mkeka for each child in the family. If there are no children in the home, two ears are still set on the mkeka because each person is responsible for the children of the community. During Kwanzaa, we take the love and nurturance that was heaped on us as children and selflessly return it to all children, especially the helpless, homeless, loveless ones in our community. Thus, the Nigerian proverb "It takes a whole village to raise a child" is realized in this symbol (vibunzi), since raising a child in Africa was a community affair, involving the tribal village, as well as the family. Good habits of respect for self and others, discipline, positive thinking, expectations, compassion, empathy, charity, and self-direction are learned in childhood from parents, from peers, and from experiences. Children are essential to Kwanzaa, for they are the future, the seed bearers that will carry cultural values and practices into the next generation. For this reason, children were cared for communally and individually within a tribal village. The biological family was ultimately responsible for raising its own children, but every person in the village was responsible for the safety and welfare of all the children.

Mishumaa Saba: The Seven Candles Candles are ceremonial objects with two primary purposes: to re-create symbolically the sun's power and to provide light. The celebration of fire through candle burning is not limited to one particular group or country; it occurs everywhere. Mishumaa saba are the seven candles: three red, three green, and one black. The back candle symbolizes Umoja (unity), the basis of success, and is lit on December 26. The three green candles, representing Nia, Ujima, and Imani, are placed to the right of the Umoja candle, while the three red candles, representing Kujichagulia, Ujamaa, and Kuumba, are placed to the left of it. During Kwanzaa, one candle, representing one principle, is lit each day. Then the other candles are relit to give off more light and vision. The number of candles burning also indicate the principle that is being celebrated. The illuminating fire of the candles is a basic element of the universe, and every celebration and festival includes fire in some form. Fire's mystique, like the sun, is irresistible and can destroy or create with its mesmerizing, frightening, mystifying power. Mishumaa saba's symbolic colors are from the red, black, and green flag (bendara) created by Marcus Garvey. The colors also represent African gods. Red is the color of Shango, the Yoruba god of fire, thunder, and lightning, who lives in the clouds and sends down his thunderbolt whenever he is angry or offended. It also represents the struggle for self-determination and freedom by people of color. Black is the people, the earth, the source of life, representing hope, creativity, and faith and denoting messages and the opening and closing of doors. Green represents the earth that sustains our lives and provides hope, divination, employment, and the fruits of the harvest.

Kinara: The Candleholder: The kinara is the center of the Kwanzaa setting and represents the original stalk from which we came: our ancestry. The kinara can be shape - straight lines, semicircles, or spirals - as long as the seven candles are separate and distinct, like a candelabra. Kinaras are made from all kinds of materials, and many celebrants create their own from fallen branches, wood, or other natural materials. The kinara symbolizes the ancestors, who were once earth bound; understand the problems of human life; and are willing to protect their progeny from danger, evil, and mistakes. In African festivals the ancestors are remembered and honored. The mishumaa saba are placed in the kinara.

Kikombe Cha Umoja: The Unity Cup The kikombe cha umoja is a special cup that is used to perform the libation (tambiko) ritual during the Karamu feast on the sixth day of Kwanzaa. In many African societies libation are poured for the living dead whose souls stay with the earth they tilled. The Ibo of Nigeria believe that to drink the last portion of a libation is to invite the wrath of the spirits and the ancestors; consequently, the last part of the libation belongs to the ancestors. During the Karamu feast, the kikombe cha umoja is passed to family member and guests, who drink from it to promote unity. Then, the eldest person present pours the libation (tambiko), usually water, juice, or wine, in the direction of the four winds - north, south, east, and west - to honor the ancestors. The eldest asks the gods and ancestors to share in the festivities and, in return, to bless all the people who are not at the gathering. After asking for this blessing, the elder pours the libation on the ground and the group says "Amen." Large Kwanzaa gatherings may operate just as communion services in most churches, for which it is common for celebrants to have individual cups and to drink the libation together as a sign of unity. Several families may have a cup that is specifically for the ancestors, and everyone else has his or her own. The last few ounces of the libation are poured into the cup of the host or hostess, who sips it and then hands it to the oldest person in the group, who asks for the blessing.

Zawadi: Gifts When we celebrate Imani on the seventh day of Kwanzaa, we give meaningful zawadi (gifts) to encourage growth, self-determination, achievement, and success. We exchange the gifts with members of our immediate family, especially the children, to promote or reward accomplishments and commitments kept, as well as with our guests. Handmade gifts are encouraged to promote self-determination, purpose, and creativity and to avoid the chaos of shopping and conspicuous consumption during the December holiday season. A family may spend the year making kinaras or may create cards, dolls, or mkekas to give to their guests. Accepting a gift implies a moral obligation to fulfill the promise of the gift; it obliges the recipient to follow the training of the host. The gift cements social relationships, allowing the receiver to share the duties and the rights of a family member. Accepting a gift makes the receiver part of the family and promotes Umoja.

...continued from page 4. Excerpted from the book: The Complete Kwanzaa Celebrating Our Cultural Harvest. Copyright 1995 by Dorothy Winbush Riley. Reprinted with permission from HarperPerennial, a division of HarperCollins Publishers, Inc. All rights reserved. Dorothy W. Riley is the editor of a series of textbooks on African-American history. She lives in Detroit, MI. **Source:** <http://www.history.com/minisites/kwanzaa>

...cont from page 2. -era, while a third, earnest-looking individual blushes as he request my permission to disarrange my blouse, taping a tiny microphone within its collar. Y-san, still wearing his baseball cap, orchestrates the action, choosing Shakespeare's complete works and a volume of Ruskin's essays from my bookcase, laying them on my desk, and instructing me to begin typing industriously on my computer. I try to look "natural" but begin blushing. I desperately try to absorb myself in Ruskin's notion of the pathetic fallacy, but find myself stupidly grinning and trembling. And so it goes over the course of the next five days, from morning until evening and sometimes well into the night. I am filmed teaching, driving my car, cooking dinners, being taught how to make Japanese sweets by my mother-in-law, hanging up laundry, and preparing a banquet for the neighborhood firefighters with young mothers at the community center. We are all involved. My husband is filmed in the bath with our three boys, and our sons are filmed practicing the piano and doing their homework. The most mundane activities of a normal day are invested with a new significance, by physical and mental exertion, which sends me thankfully to bed each night, to collapse into a coma-like sleep. I am both exhilarated and exhausted. And amused when, for example, the TV crew wants to film me riding my bicycle to the nursery school to collect my youngest. As they drive their battered brown van on the road beside and behind me, Mr. Muscular aiming his camera at me from a rooftop opening, I glimpse neighbors peering at us from behind their curtains and blinds. Unwanted celebrity! And, ultimately, unwanted. I begin to feel great pity for the "famous." Too typical. Because we are in Japan, the television crew is determined to wrench the greatest emotional poignancy from their program, to dredge up any vulnerability possible. Y-san dreams up scenarios and my husband and I (and occasionally our children) adopt the unaccustomed role of actors. Y-san is able to make me weep twice, which I find almost unforgivable. The camera becomes an instrument of torture. I grow nearly to hate the amiable, grinning five people who so completely have taken over our lives. At the same time, I become indifferent, even blasé, about having my shirts and blouses and dresses opened each morning for the ritual taping of the microphone, to having wires draped through my clothing, to carrying a sound receiver concealed in a back pocket or clipped to a waistband. The camera and camera crew acquire an invisibility and inevitability as they accompany me on my round of household tasks. I think I adjust to being filmed so quickly because, as a foreigner in Japan, I've become used to being an object of curiosity, the subject of inquisitive stares. Eventually, it becomes a source of amusement to me to observe friends and relatives as I watch them drawn within the camera's orbit: virgins to its attentions, they blush, look away, place hands before their faces and then gradually, so slowly, achieve the necessary obliviousness. Y-san is ingenious and mercilessly intense, allowing nothing to deflect him from his mission to portray the life of a foreigner in the context of Japanese society. Only on his final evening with us does he allow his professional mask to slip, even temporarily doffing his baseball cap. We are shocked to see the rumpled black hair underneath, to realize that he is a human being. Y-san confesses that he has recently married and that his wife is due to have a baby within the next few months. How, we wonder, can she cope, left on her own for weeks at a time while he is on assignment?

On the last day, Y-san stage-manages a date for my husband and me. He wants to inject an element of romance into our mundane routines. A camera has been taped onto the dashboard of our car, and the brown van follows us, Mr. Muscular again histrionically visible as he stands on the back seat, his camera, head and shoulders poking through the rooftop opening. First, we are required to visit a picturesque local park where, perched awkwardly on swings, my husband and I embarrassingly must re-enact the proposal scene which led to our marriage. The scene needs so many "takes" that I nearly fall prey to motion sickness. I am rescued in the nick of time from the humiliation of vomiting on film by a soft drink kindly fetched by Mr. Plump-With-Glasses. My husband and I stroll by the beach. We hold hands. Finally, we are treated to a sumptuous meal at an expensive seaside restaurant, given a private room with a view onto the Seto Inland Sea. My husband feels awkward and ill at ease, as our dining out experiences are ordinarily confined to the cheapest noodle shops in our area. On our return home, I find a cassette player stationed on the dining room table. Instructed to play the tape inside, tears stream down my cheeks as I am forced to face the camera while listening to my three darlings speaking sweetly to me in English and then in Japanese, thanking me for being their mommy. It is such a relief, that evening, to wave the camera crew farewell. I hope never to meet any of them ever again.

Nagging questions and doubts remain. Have we somehow prostituted ourselves for the vicarious entertainment of television viewers? Has the private language, the intimate currency of our happy household, been debased by making it public? I had thought it would be "fun." I was wrong. But somehow, it has felt like an education of sorts-perhaps in self-knowledge-however involuntarily acquired, however unwelcome the conclusions. My husband and I, for example, have been forced to confront difficulties in our marriage. Under the pressure of Y-san's gentle but probing, seemingly innocuous questions, a fine tracery of cracks mars the pleasant facade: how often do my husband and I actually talk? When was the last time we went out on a date, just the two of us? Do we gladly contemplate living together for the rest of our lives? In the interviews Y-san conducts, I have stumbled uncomfortably again and again upon the painful fact of my inadequacy in communicating in Japanese, and, a related issue, much is made of the language gap between my children and me. I ordinarily manage to suppress this disturbing problem from consciousness or compensate by adopting a physical demonstrativeness with my boys that is unusual in this culture. My family's living arrangements provide a never-failing source of interest to neighbors and relatives curious about whether we eat Japanese or Western food, whether we speak in Japanese or in English at home, whether we conform to the customary Japanese family order, with the husband, the sarariman or office worker, out all day, and the wife at home, single-handedly managing finances, childcare, and all domestic duties. With his customary command of Japanese niceties, Y-san affects all interest and concurrence in our arrangements, but I am not convinced by his performance. I suspect that he finds it deplorable that my Japanese is insufficient to cope with even casual conversation with my children-whose comprehension of English is good but who invariably address me in Japanese. He obviously has speculated, too, on my relationship with my husband, probably finding our marriage wanting in romance or passion. Only our youngest son has been completely unaffected by the experience. He loves the "gopher," calling the poor young woman "Big-Sister-Camera" and insisting on her attendance and attention at every possible opportunity.



SUNSCREENS/SUNBLOCKS



Sun protection at any age is important to prevent the short-term as well as long-term damaging effects of sunlight. Sunscreen plays a major part and should be used in conjunction with other sun-safety steps for optimal sun protection. A single overexposure to sunlight can result in painful, red, sunburned skin. A bad burn when young can have serious consequences such as skin cancer later in life. Long-term overexposure can cause skin cancer, wrinkles, freckles, age spots, dilated blood vessels, and changes in the texture of the skin that make skin look older.

The Cause of Sun Damage The sun produces both visible and invisible rays. The invisible rays, known as ultraviolet A (UVA) and ultraviolet B (UVB), cause most of the problems, including suntan, sunburn, and sun damage. There is no "safe" ultraviolet (UV) light, and there is no such thing as a safe tan.

Sun Protection Sun protection helps prevent skin damage, wrinkles, and reduces the risk of developing skin cancer. Newer broad-spectrum sunscreens contain products to block both UVA and UVB rays. Sunscreen should be reapplied at least every two hours to work. The American Academy of Dermatology recommends that you seek shade when possible. Avoid sunbathing, wear a wide-brimmed hat, sunglasses and protective clothing. A typical white tee shirt has an SPF of 3. Colorless dyes are available as laundry products which increase the SPF of fabrics to an SPF of 30. If you must be in the sun, use a broad-spectrum sunscreen with a sun protection factor (SPF) of at least 15, even on cloudy days. Sunscreens, however, are not perfect. Because some ultraviolet light may still get through sunscreens, they should not be used as a way of prolonging sun exposure.

Sunscreens – How They Work Sunscreens work by absorbing, reflecting, or scattering the sun's rays on the skin. They are available in many forms, including ointments, creams, gels, lotions, sprays, and wax sticks. All are labeled with SPF numbers. The higher the SPF, the greater the protection from sunburn caused mostly by UVB rays, but this does not increase the length of time for sun exposure. Broad-spectrum sunscreens protect against both UVA and UVB rays. They do a better job of protecting skin from other effects of the sun including photo damage, photodermatitis, and rashes from the sun.

Types of Sunscreens Sunscreens that block UVB rays are composed of some or all of the following chemicals: padimate O, homosalate, octyl methoxycinnamate, benzophenone, octyl salicylate, phenylbenzimidazole sulfonic acid, and octocrylene. Broad-spectrum sunscreens add oxybenzone or avobenzone (Parsol 1789) to block UVA rays. Mexoryl is a chemical that blocks UVA; its broad-spectrum characteristics allow sunscreens to be made with very high SPF factors. Physical sunscreens/blocks or chemical-free sunscreens contain titanium dioxide and/or zinc oxide, which reflect UVA and UVB and are especially useful for people allergic to chemical sunscreens.

Proper Use of Sunscreen Sunscreen should be applied one half hour before going outdoors. Even water-resistant sunscreens should be reapplied often, about every two hours or after swimming, drying off or perspiring. Sunscreen should be applied generously and evenly so as not to miss any areas of sun-exposed skin. It should be kept out of the eyes, and UV light-blocking sunglasses should be worn.

Tips for Sun Protection Sun exposure is the most preventable risk factor in the development of skin cancer. You can have fun in the sun and Be Sun SmartSM. Here's how to do it: Generously apply sunscreen to all exposed skin. The sunscreen should have an SPF of at least 15 and be broad-spectrum. Re-apply every two hours, even on cloudy days, and after swimming or perspiring. Wear protective clothing such as a long-sleeved shirt, pants, a wide-brimmed hat and sunglasses, when possible. Seek shade when appropriate, remembering that the sun's rays are strongest between 10 a.m. and 4 p.m. Use extra caution near water, snow, and sand as they reflect the damaging rays of the sun, which can increase your chance of sunburn. Protect children from sun exposure by applying sunscreen. Get vitamin D safely through a healthy diet that includes vitamin supplements. Do not seek the sun. Avoid tanning beds. UV light from the sun and tanning beds causes skin cancer and wrinkling. If you want to look like you have been in the sun, consider using a self-tanning product which does not expose you to UV light. Continue to use sunscreen daily. Check your birthday suit on your birthday. If you notice anything on your skin that is changing, growing, or bleeding, see a dermatologist. Skin cancer is very treatable when caught early.

Self-Tanners Self-tanning lotions and sprays are a safe alternative to tanning. They contain dihydroxyacetone which interacts with proteins in the skin to produce an orange/tan color that does not wash off. However, the color of self-tanners only has an SPF of 4. This is not enough protection; therefore, sunscreen with a SPF of at least 15 must be used and reapplied every two hours.

Additional Information About Sun Protection

The greatest sun damage occurs between 10 a.m. and 4 p.m. when the sun's rays are strongest. Even on cloudy days, when it does not feel hot, or when under trees, sunscreen and other sun-protective measures should be used because sunburn and sun damage to the skin can occur. Beach umbrellas and other kinds of shade are a good idea, but they do not provide full protection. UV rays can still bounce off sand, water, and porch decks; sunscreen usage is a must. Remember, UV rays are invisible. Most clothing absorbs or reflects UV rays, but lighter colored and loose-knit fabrics as well as wet clothes that cling to your skin do not offer much protection. The tighter the weave, the more sun protection the clothing offers. Artificial UV light from tanning beds causes the same types of problems, photodamage, and cancers that natural sunlight can cause. The use of indoor tanning for non-medical purposes should be avoided. Sun protection also is important in the winter. Snow reflects up to 80 percent of the sun's rays, causing sunburn and damage to uncovered skin. Winter sports in the mountains increase the risk of sun damage because there is less atmosphere to block the sun's rays. To learn more about sunscreens, call toll-free (888) 462-DERM (3376) to find a dermatologist in your area.

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AROUND TOWN

North American Women's Association (NAWA) promotes friendship among North American women, and between North American & Ghanaian women. NAWA fundraises for charitable organizations that support women and children in Ghana. Meetings are held on the **second Thursday of each month**, between September and May. Join us at **6:45pm** at the **Coconut Regency Hotel**. Look forward to meeting new friends, supporting worthy causes in Ghana and participating in cultural and social activities. The NAWA published book, *No More Worries*, can be found in stores throughout Ghana. Check the www.noworriesghana.com website or go to www.nawaghana.com. Call secretary Carol Pietryk at 0242 108273 (email: icpietryk@yahoo.ca) or president Monica Carr at 0243 680799 for further information. "You are welcome."

Ghana International Women's Club Formed in 1980 with the intention of establishing a strong bond of friendship among 'women of the world', and fostering a better understanding of one another's cultures. Members organize fundraising events and volunteer work. Monthly meetings every 2nd Wed at **Kohinoor Restaurant in Osu** at 9:30 am.

Ghana Bead Society Develop knowledge, appreciation, and interest in beads in Ghana, both from a traditional and contemporary point of view. Monthly meetings at the DuBois Center, East Cantonments; 4:30 pm, first Thursday of each month. Contact Trish Graham at 764-349 or e-mail: trish_graham@hotmail.com.

Alliance Française Provides French classes for children and adults, and hosts numerous cultural events. Located on Liberation Link Road, Airport Residential. Tel: 773-134.

American Chamber of Commerce promotes commercial, economic, educational and cultural ties between the U.S. and Ghana. Their regular luncheon meetings are on the last Wednesday of the month at La Palm from 12-2:30. Tel: 247-562, 024-251-605. E-mail: amchamgh@ghana.com; Website: www.amcham_africa.org. Located at Hse #C609/3 5th Crescent St, Asylum Down.

Scottish Country Dancing The Caledonian Society of Ghana: Scottish Country dancing is back. All are welcome to join in at the Grasscutters club, every Tuesday night from 7.30pm. For more information call 0244 069 169 or e mail caledonianghana@yahoo.co.uk
Accragio, a singing group open to expatriates and Ghanaians, is preparing its fall program and welcoming new singers. For more information, call Nate at 774-558. Rehearsals take

place every Tuesday night at 7:30 p.m. in Labone.

Energize yourself and reduce stress with **Hatha Yoga** at YMCA Mon-Wed-Friday, 5:30 pm - 7 pm. Contact Peace on 024-422-6079 or 775-348 ext. 4277.

The International Players The International Players is a local amateur dramatic group that performs publicly. Anyone interested in amateur theater is invited to participate. For information contact: Trish Graham at 764-349 or e-mail: trish_graham@hotmail.com.

Bunko is up and running here in Accra! Fast paced, easy to learn, no skill required, (**ladies only!**) dice game. We meet monthly at rotating houses. For more info or to sign up, email Kylie at edhrcir@hotmail.com.

Theater Mirrors. A local Ghanaian acting troupe, begun in 1986, whose members perform every Friday night at **Bywel Bar**, located across the street from Sotrec Grocery in Osu. Admission is free. 8 PM. The acting group is also available for private performances. Call 024-678956 for details.

Ghana National Theatre Monthly Symphony Program "Sunday at Five" held the last Sunday of every month **is now at Christ the King Parish Hall due to renovations.** Still at 5 pm, still a bargain at 20,000 cedis, 665-735 or 663-467.

Friends of Bill W. Meet Monday evenings 7-8 pm near the Cathedral in Adabraka. Contact Ludwin 020-2018540 or Lydia 024-611385.

Happy Hour Fridays at 5:30 pm an informal group meets for unwinding at the Labone Coffee Shop. All are welcome.

Hash House Harriers (Accra) The Hash House Harriers has been described as a '*drinking group with a running problem.*' However, non-drinkers and walkers are welcome. The Hash runs every Monday, with a 5:15 pm **sharp** departure. Location varies. Contact ac_crahhh@yahoo.com for details.

Hash House Harriers (Tema) is composed of Ghanaians and expats in and around the Tema area and welcome families with children. Every Thursday at 5:15 April thru October and 5:00 pm November thru March. Contact Frank Davis, at frank.davis@valcotema.com or call 020-201-1525 for information on directions to starting point.

Duplicate Bridge group meets every Tuesday night at 7:30. Any questions please contact Gerry Gray Thibodeau for information or to arrange a partner, 021-775-414. (evenings)
Pick-up Basketball Tuesday evenings (6-8 pm) at GIS. Everyone is invited to join the fun. For

additional information, please contact Ted Lawrence (tlawrence@usaid.gov) or Rob Clausen (rclausen@usaid.gov). They can also be reached by telephone at 228-440.

Pippa's Health and Fitness Center in Osu runs **Tumble Tots** on Monday, Wednesday and Friday from 9:30-11:45 am for 40,000 cedis a day. Toddlers can run around, play, and climb on the gym's tumble equipment and meet other toddlers in the area. Parents or nannies are welcome. Call 22 44 88 for more info.

Mom/Dad & Tots (3 and under) at British High Commission Grasscutters Return. Wednesdays 9:30-11:15 am.

Taekwondo at Pippa's Health and Fitness Center. Adults and kids are welcome. Learn from National Champion Master Stephen Yeboah. Call for registration: 22 44 88.

Frisky's International Film Buff Club views films Tuesdays 7pm. Call Ian at 0244 363017 or Katya at 024 329679 for directions or to receive a map by email.

Free Meditation each Wed at 6-7pm. Free pranic healing Wed. 10am-6pm. At the GMCKS Pranic Healing Center, 1st floor, Pyramid House, Ring Road central (Next to Alitalia). Website: www.pranichealing.org Phone: 0275089645 Mythili Raja Mohen

International Spouses Association of Ghana (ISAG) Are you a non-Ghanaian married to a Ghanaian? If yes, then come and meet others in a similar relationship. First Wednesday of every month at 5.30pm at Ghana International School film room. It's fellowship with some serious bits! For more information, contact Judd on 024-476-7063 or Nina on 024-477-8229 or email isag@ighmail.com

The Accra Tema Yacht Club (ATYC) is in Ada on the Volta River, 1½ hours from Accra, close to Manet Paradis Hotel. Races of catamarans and sail boats are held monthly. ATYC has 3 Lasers available for daily or hourly rental, a small bar and four chalets where members may stay overnight. **New members are welcome** as are day visitors for which a nominal daily charge is payable. Contact dmcallag@gmail.com -or- Duncan.macnicol@asc-gh.com

African American Association of Ghana (AAAG). General meetings held every third Saturday of the month. 2-4pm at the W.E.B. Dubois Center in Cantonments. For more info call 021-785438 or sankofaaaag@yahoo.com

Fit & Fun Gymnastics Club for children from 2 years and teenagers. Learn the basics of movement improve flexibility, balance and body awareness. Gymnastics helps them learn self discipline, patience and have more self confidence. Call 024 3515889 for info.

Community News and Events

AMERICAN INTERNATIONAL SCHOOL

A Brand New American Curriculum International School

Classes since September 6, 2006—grades pre K-11th grade

Limited enrollment ~ Small teacher to student ratio

Teachers from the United States

Fully Air-Conditioned Classrooms

Bus Service Available

For More Information and Tuition Rates go to www.AISaccra.org

Or Tel: 0277-549905



Member of Network of International Christian Schools since 2006

Leaving?

Can't take that wonderful dog with you but you want it to go to a good home? I am looking for one nice adult dog whose bark is worse than its bite.

One who is good with children but fiercely protective of it's environment.

Prefer Alsatian but would consider other breeds as well. Please contact Laurie 0277-549905 (2)

Experienced Housekeeper Available- Michael has 4 $\frac{1}{2}$ years experience working as a housekeeper / gardener for U.S. Embassy families and 12 years experience as a gardener for expats prior to housekeeping. He is extremely reliable, hardworking and an excellent housekeeper. Please call Diane at 0244331244 for a reference. (1)

BusyInternet - 5 years of quality internet service in Ghana

Movies@Liquid

Beginning Friday 15th December, movie lovers get to watch the latest blockbuster movies on big screen with surround sound effects at the Liquid Bar. Recline in our love seats and enjoy your favorite drinks, grilled sausages, pop corn and so much more. The ambience and comfort of our newly furnished bar creates the right atmosphere for your weekend entertainment. Catch the fever every Friday, Saturday, and Sunday for a special treat....

Internet 4 Kids - Every Saturday 10:00am

Need a place for the kids to play at the weekend? Bring them to BusyInternet. We have a program where kids can play online with each other, surf some fun kids' sites and explore the internet supervised. Give your kids a head start in internet technology by enrolling them in our program

CLASSIFIEDS

The Okyeame is published weekly by the United States Mission, Accra. It is for the use of all Mission employees and their families. Post activities and items of general interest are included in this newsletter. Please send news items, and classified ads to accrao-kyeame@yahoo.com. **Classified ads may be placed by members of the Mission or members of other foreign missions stationed in Ghana.** Submission deadline is 5pm Monday of the publication week. Ads will run for 3 weeks and can be renewed. If an item is sold, please notify accraokyame@yahoo.com. Send your classifieds to accraokyame@yahoo.com.

SEEKING EMPLOYMENT

Looking for a very experienced cook/housekeeper that can make a variety of western and African meals, appetizers, and desserts, know how to serve at dinner parties, and light housekeeping. contact Monique at 0244311944 (3)

Djemela is a young lady looking for employment as a **domestic help and cook**. She is hard-working, honest and trustworthy. Call Djemela directly at 0242-929757 or for references call 0244-311256. (3)

Do you need a **reliable and trustful person** to look after your house and perform different tasks? Joseph Alou, has over 17 years experience as guard, handyman and gardener in the Embassy of Former Yugoslavia. Refs. available. Contact either Joseph Alou on 024 67 40 815 or his former employer Mr. Anjelkovich on 024 43 74 020 (3)

Driver, "Man-Friday" available. Emmanuel has worked for me for nearly three years. He is a flawless driver - has not even scratched my car in that time. He does countless other tasks and does them all well, including running errands, washing and ironing (he does this very well), and taking care of my dogs. Call 0344-311-262 or email mschulman@usaid.gov (3)

Driver available - reliable, responsible, honest and safe. Isaac has worked for us for two years and we have trusted him to drive our new baby. We are returning to Australia mid-December and are keen to find him a new position. Call Isaac on 0243 455 367 or 021 780 380 for references.(3)

FOR SALE: BAMBOO FURNITURE SET. Never been used and will sell at COST. Includes: 3-cushion sofa, 2-cushion sofa, 4 chairs, 1 coffee table, 4 small side tables. All tables have covered glass and weaving under table-top.

Also includes Coordinating cushions and covers. For sale at: 1.6 million cedis. Please call: 0246 603016 or email: pjr1110@hotmail.com.

USAID/GHANA

is recruiting a Secretary to support the USAID/Ghana Contracting Office (CO). This is a full time position open to Ghanaian nationals. **Secretarial:** Manages the CO, screens visitors and telephone calls and either directs them to the Supervisor or provides response to the enquiries, maintains the Supervisor's calendar, handles incoming and outgoing mail, types in final form faxes, letters, cables reports, documents etc.

- **Contract Support:** Liaising with Supervisor/Strategic Objective Team Staff, and Controller staff, maintains, generates and provides the Contracting Officer with monthly management reports, which include Procurement Plans. Assists Supervisor with back-stopping of actions including work on purchase orders, during procurement cycle.

- Assists the CO with closeouts, distribution of awards, file maintenance.

Administrative: Oversees all logistics related to CO travel, including travel authorizations, advances, vouchers, coordinates hotel and travel arrangements with travel section. **Other:** Serves as back-up to the USAID Deputy Mission Director and serves as personal and confidential assistant to the USAID Mission Director when necessitated by the absence of the Director's Secretary.

Maintains files for all Contract Office open acquisition and assistance instruments, general correspondence, etc.

EDUCATION: Two years post secondary school training in Secretarial, Business Studies or related field.

EXPERIENCE: At least three years of progressively responsible experience in the secretarial field is required.

SKILLS: Excellent computer skills in Microsoft Word, Excel and Power-point. Candidate must have excellent writing skills and ability to take initiative and work with minimum supervision. *Interested applicants should please apply to:* The Contracts Secretary Position USAID/GHANA P.O. Box 1630 Accra. **CLOSING**

DATE: January 6, 2007

...Continued from page 5.

We had started out congratulating ourselves on being "chosen." We ended up hoping we wouldn't look like fools. We had cherished thoughts of celebrity. We were left contemplating the grim specter of personal failure. When the program is aired, we find we scarcely can bear to watch it.■

Wendy Jones Nakanishi has lived in Japan for twenty years, teaching full-time at a small private college. Her husband is a Japanese farmer; they have three sons. Reprinted with permission from author from www.talesmag.com

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MISCELLAENOUS	VEHICLES FOR SALE	
<p>URGENT. HOUSING. Diplo-mats looking for a good accommo-dation in Airport Res., Cantonment or East Legon. No agent please. Tel: 0242 266 713 (3)</p>	<p>Land Rover Discovery Series II 4x4 In good condition, service history available from Mechanical Lloyd. Model: TD (Turbo-Diesel) 5 Model Year: 2001 Guards on front and rear lights Front Grill guard Extra Set - Alloy rims (4) Land Rover Fridge Transmission: Manual 5 speed gear-box. 5-seater, 5-door, Epsom Green US\$ 25,000.00 ono Contact: Mr Adekoye Ademola 233 24 286 8156 Fax: +233 21 512 981 (3)</p>	<p>1998 Honda Civic 4 door sedan, 61700 miles, manual transmis-sion. Excellent condition. Duty not paid. (Estimated at 15 million cedi) Price Reduced to \$5200. Please call Diane at 0244331244. (2)</p>
<p>For Sale: DISPOSABLE DIAPERS! 126 Kirkland (Costco) brand size 5 (27 lbs+) for US\$30. 144 Huggies brand size 6 (35 lbs+) for US\$39. Contact tnabbel@yahoo.com, or 024-210-8043. (1)</p>		<p>2002 Dodge Caravan, fully equipped. Please call 0244 327 424.</p>
<p>For sale: Like new Harvard Foosball Table for sale. Has an electronic score keeper along with manual score keeper. Has no ware marks. Paid \$500 and used rarely. Yours for \$300 or best offer. Call 774-502 and ask for Jessica. Accept cedi (3)</p>	<p>1996 Daewoo Nexia saloon car. Auto-matic, driver airbag, power steering, electric windows. Reliable, durable and good run a round car. No Duty \$4000 OBO. Pease call 020 813-6962 or 0246 584 384</p>	<p>For Sale: DSTV box and satellite dish for 3,100,000 cedis. Call Gail at 021-773-465 or 0244311944. (2)</p>
<p>For Sale: Yakima bike rack that will fit any car.. The rack will hold several bikes. Yakima are the most reliable racks money can buy. Price \$200. Call Natalie at 0244-331-102 or e-mail natalie_lorence@yahoo.com</p>	<p>For Sale: like new 2 gigabyte sony psp memory ,three sony psp games and a movie for sale madden 06,fightnight 3,etc.\$300 negotiate-able.ll 0208804684,021912690 or email herbieokantey@yahoo.com. (2)</p>	<p>Volvo S40 2003, black leather seats, AC, airbags, power steering, electric windows & doors, alarmed, fully loaded, low mileage, duty paid \$13,0000 Call 020 813-6962 or 0246 584 384</p>
<p>CHRISTMAS SHOPPING/GIFT GIVING MADE EASY. Looking for that special gift for that special person? We have top-of-the -line products that rival Clinique, Lancome, etc, etc., in both quality and price. We have energy drinks that taste like sodas but don't have the calories and carbs. Visit all our sites at: www.ddebrah.qbeautyzone.com; www.ddebrah.ordermygift.com; www.ddebrah.qhealthbeauty.com. You can also email me at deladem-debrah@bww.com. Deladem can be contacte Deladem can be contacted in the USA at 866-287-9275. (2)</p>	<p>Are you a quilter? Create a memory of Ghana using my ad-inkra symbol applique patterns to make a quilt, a wallhanging, or pillows. For pic-tures and price list: email Widdi-son@hotmail.com. Subject line: adinkra design patterns.</p>	<p>!GREAT FIND! Had lunch and dinner at a great new restaurant serving Caribbean dishes from many different is-lands. Its called The Caribbean and located in Osu! Take a right on the street before Frankie's coming from the direction of the Danquah Circle. It is a yellow house on the right hand side. Open Tuesdays-Saturdays, 11am-3pm for lunch and 6pm-11pm for dinner! For info: 0243-437352. It is clean and they play <i>zouk</i>! Oooh la lala la la!</p>
	<p>Famous Proverbs: When a man's coat is threadbare, it is easy to pick a hole in it. Ghanaian</p>	